Millennial Star

Vol. 104, No. 47 Thursday, November 19, 1942

POETRY

REVERENCE IN CHURCH

When once thy foot enters the church, beware
God is more there than thou; for thou art there
Only by His permission. Then beware;
And make thyself all reverence and fear.
Kneeling ne'er spoil'd silk stocking:
Quit thy state:
All equal are within the Church's gate.

Resort to sermons, but to prayers most;
Praying's the end of preaching. O, be drest!
Stay not for the other pin; why thou hast lost
A joy for it worth worlds. Thus hell doth jest
Away thy blessings, and extremely flout thee,
Thy clothes being fast, but thy soul loose about thee.

In time of service seal up both thine eyes,
And send them to thy heart, that, spying sin,
They may weep out the stains by them did rise;
Those doors being shut, all by the ear comes in.
Who marks in church-time other's symmetry,
Makes all their beauty his depravity.

Let vain or busy thought have there no part;
Bring not thy plots, thy plough, thy pleasure thither,
Christ purged his temple—so must thou thy heart.
All worldly thoughts are but thieves met together
To cozen thee: look to thy actions well,
For churches either are our heaven or hell.

—Herbert.

THOUGHT FOR THE WEEK:

Criticism, as it was first instituted by Aristotle, was meant as a standard of judging well.

—Johnson.

THE LATTER-DAY SAINTS'

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Art thou a brother or brethren? I salute you in the name of the Lord Jesus Christ in token or remembrance of the everlasting covenant, in which covenant I receive you to fellowship, in a determination that is fixed, immovable and unchangeable, to be your friend and brother through the grace of God, in the bonds of love, to walk in all the commandments of God blameless, in thanksgiving, for ever and ever.—Doctrine and Covenants 88: 133.

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MANKIND

IN ORDER TO LOVE MANKIND, EXPECT BUT LITTLE FROM THEM; IN ORDER TO VIEW THEIR FAULTS WITHOUT BITTERNESS, WE MUST ACCUSTOM OURSELVES TO PARDON THEM, AND TO PERCEIVE THAT INDULGENCE IS A JUSTICE WHICH FRAIL HUMANITY HAS A RIGHT TO DEMAND FROM WISDOM. NOW, NOTHING TENDS MORE TO DISPOSE US TO INDULGENCE, TO CLOSE OUR HEARTS AGAINST HATRED, TO OPEN THEM TO THE PRINCIPLES OF A HUMANE AND SOFT MORALITY, THAN A PROFOUND KNOWLEDGE OF THE HUMAN HEART. ACCORDINGLY, THE WISEST MEN HAVE ALWAYS BEEN THE MOST INDULGENT.—Bulwer Lytton.

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THIS WEEK'S COVER.

THIS old oak has stood, no doubt, for many years. Gnarled and grotesque though it may appear, it has stood the test of time, the buffetings of wind and rain, and the storms of nature. It is solid, firm and steadfast and bears its scars like some old and wrinkled warrior who has fought, valiantly, a hundred battles for the right. Loyalty is a great virtue, and to find a friend who will remain unchanged no matter what circumstances may arise is indeed a blessing and gift worth treasuring always.

Book Of Mormon And Peace

By E. Cecil McGavin

WE often hear this question today, "Does God approve of war? If not, why does he permit it?" In 1833 the Lord revealed His will on this subject to Joseph Smith, which was thus recorded:

"Therefore, renounce war and proclaim peace, and seek diligently to turn the hearts of the children to their fathers, and the hearts of the fathers to the children. . . .

"Behold, this is the law I gave unto my servant Nephi, and thy fathers, Joseph, and Jacob, and Isaac, and Abraham and all mine ancient prophets and apostles.

"And again, this is the law that I gave unto mine ancients, that they should not go out unto battle against any nation, kindred, tongue, or people, save I, the Lord, commanded them.

'And if any nation, tongue, or people should proclaim war against them, they should first lift a standard of peace unto that people, nation, or tongue;

"And if that people did not accept the offering of peace, neither the second nor the third time, they should bring these testimonies before the Lord:

"Then I, the Lord, would give unto them a commandment, and justify them in going out to battle against that nation, tongue or people.

"And I, the Lord, would fight their battles, and their children's battles, and their children's children's battles, until they had avenged themselves on all their enemies, to the third and fourth generation."—Doctrine and Covenants 98: 16, 32-37.

Since the dawn of history the prophets have been inspired to denounce wars of aggression. Hands stained with blood were never acceptable in the sight of God except when that blood was shed in defence of one's land, religion and family. King David was not permitted to build the temple because he was a man of war. He lived at a time when godless warriors were trying to overthrow the kingdom of Israel and expel the Israelites from the land the Lord had promised to them.

The scriptures recommend the peace conference and arbitration as a means of settling disputes. "Turn the other cheek" policy is insisted upon as a means of first resort yet when all these peaceful efforts fail the Lord does not declare that the sword should not be lifted in defence of one's homeland, family and freedom.

From the Nephites we learn a lesson in self defence and the insistence upon a lasting peace. About seventy-five years before the birth of Christ a savage horde of Lamanites invaded the peaceful valleys of the Nephites and sought to subjugate their inhabitants.

A glory-seeking dictator named Zerahemnah had exalted himself to a position of leadership among the Lamanite warriors. The account of this struggle reads much like the history we have read in recent years. Zerahemnah's "designs were to stir up the Lamanites to anger against the Nephites: this he did that he might usurp great power over them, and also that he might gain power over the Nephites by bringing them into bondage."

The Nephites were a peace-loving people comparable to the

nations in Central Europe, who were quickly conquered at the dawn of the present war. We read of them:

"And now the reason why the Nephites were to support their lands, and their houses, and their wives, and their children, that they might preserve them from the hands of their enemies; and also that they might preserve their rights and their privileges, yea, and also their liberty, that they might worship God according to their desires.

"For they knew that if they should fall into the hands of the Lamanites, that whosoever should worship God is spirit and in truth, the true and the living God, the Lamanites would destroy."—Alma 43: 9-10.

A young man named Moroni was made General of the Nephites. At the age of twenty-five he began to prepare his people for defence. He knew the futility of begging for peace with the foe. He realized that if any peace conference would ever be held it would not assemble until the power of the enemy had been destroyed. "All out for defence" became the motto of the Nephites as they prepared "to defend their lands and their country, their rights and their liberties."

Like modern aggressors it was the intention of the Lamanites "to destroy their brethren or to subject them and bring them into bondage that they might establish a kingdom unto themselves, over the land."

After full preparations were made to repel the invasion of dark-skinned warriors, the Nephites at once achieved remarkable success in the first engagements. The historians attributed the success to these reasons:

"The Nephites were inspired by a better cause, for they were not fighting for a monarchy nor power but they were fighting for their homes and their liberties, their wives and their children, and their all, yea, for their rites of worship and their church.

"And they were doing that which they felt was the duty which they owed to their God; for the Lord had said unto them, and also unto their fathers, that: Inasmuch as ye are not guilty of the first offence, neither the second, ye shall not suffer yourselves to be slain by the hands of your enemies.

"And again, the Lord has said that: Ye shall defend your families even unto bloodshed. Therefore for this cause were the Nephites contending with the Lamanites, to defend themselves, and their families, and their lands, their country, and their rights, and their religion."—Alma 43: 45-47.

In the present world conflict it is a far greater incentive to be inspired by the desire to protect one's homeland, freedom and religion than to be intoxicated by the lust for power and dominion. It was this spirit of self defence which the ancient Joshua had said would enable "one man among you to chase a thousand; for the Lord your God, He it is that fighteth for you." At a time when the outnumbered Nephites showed signs of discouragement and were being driven back toward their homeland, Moroni "sent forth and inspired their hearts with these thoughts—yea, the thoughts of their lands, their liberty, yea, their freedom from bondage."

Inspired by these thoughts they achieved a miraculous victory, which is thus described:

"And it came to pass that they turned upon the Lamanites, and they cried with one voice unto the Lord their God, for their liberty and their freedom from bondage.

"And they began to stand against the Lamanites with power; and in that selfsame hour that they cried unto the Lord for their freedom, the Lamanites began to flee before them; and they fled even to the waters of Sidon."—Alma 43: 49-50.

When the surrounded Lamanites surrendered, Moroni made a speech before them which is the type of doom that should be pronounced upon the aggressors when the present bitter struggle is terminated. Said he:

"But now, ye behold that the Lord is with us; and ye behold that he has delivered you into our hands. And now I would that ye should understand that this is done unto us because of our religion and our faith in Christ. And now ye see that ye cannot destroy this our faith.

"Now ye see that this is the true faith of God; yea, ye see that God will support, and keep, and preserve us, so long as we are faithful unto him, and unto our faith, and our religion; and never will the Lord suffer that we shall be destroyed except we should fall into transgression and deny our faith.

"And now, Zerahemnah, I command you, in the name of that all-powerful God, who has strengthened our arms that we have gained power over you, by our faith, by our religion, and by our rites of worship, and by our church, and by the sacred support which we owe to our wives and our children, by that liberty which binds us to our lands and our country; yea, and also by the maintenance of the sacred work of God, to which we owe all our happiness; and by all that is most dear unto us—

"Yea, and this is not all; I command you by all the desires which ye have for life, that ye deliver up your weapons of war unto us, and we will seek not your blood, but we will spare your lives, if ye go your way and come not again to war against us.

"And now, if ye do not this, behold, ye are in our hands, and I will command my men that they shall fall upon you, and inflict the wounds of death in your bodies, that ye may become extinct; and then, we will see who shall have power over this people; yea, we will see who shall be brought into bondage."—Alma 44: 3-7.

Like modern defeated monarchs, Zerahemnah argued that it was not God who protected the Nephites, but merely the cunning of the Nephites in hurriedly fashioning their ingenious weapons of defence. The Nephites did not want to see the foe return within that generation and renew the war, so Moroni insisted that "ye shall not depart except ye depart with an oath that ye will not return again against us to war. Now as ye are in our hands, we will spill your blood upon the ground, or ye shall submit to the conditions to which I have proposed."

It seems that Zerahemnah intended agreeing to an armistice, returning to his lands with his armies and secretly make preparations for another war in the near future. When asked to take an oath of peace he seized his sword and tried to kill Moroni, but a faithful Nephite guard struck the lifted sword a blow with his weapon and broke the defeated General's sword at the hilt. He then took the scalp of Zerahemnah, sparing his life. Moroni gave the command to slay the Lamanites until they were willing to take an oath to maintain peace in the land. After thousands were killed, Zerahemnah "cried mightily unto Moroni, promising that he would covenant, and also his people with them, if they would spare the remainder of their lives, that they never would come to war again against them."

The weapons of war were taken from the humbled Lamanites "and after they had entered into a covenant with him of peace, they were suffered to depart into the wilderness."

If this present world struggle is to be a war to end wars and make the world safe for democracy, we must approach the

(Continued on page 749)

What Is The Holy Ghost?

THE gift of the Holy Ghost is bestowed only upon those who have repented of their sins and received the ordinances of baptism in water for the remission of sins and the baptism of the Holy Ghost by the laying on of hands by one holding divine authority. The Lord has said in this dispensation as he did in the Meridian of time:

"Repent and be baptized, every one of you, for the remission of your sins; yea, be baptized even by water, and then cometh the baptism of fire and the Holy Ghost. Behold, verily, verily, I say unto you, this is my gospel; and remember that they shall have faith in me or they can in nowise be saved."—Doctrine and Covenants 33: 11-12.

There is no other way under heaven by which people may receive this gift. The guidance of the Holy Ghost is reserved for those with contrite spirits and broken hearts, who have repented from ALL their sins: "And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end."—Nephi 27: 19.

Now the Lord in his mercy has given to "every man that cometh into the world, the guidance of the Spirit of Christ, or Light of Truth," (Doctrine and Covenants 84: 46) and if men will hearken to the guidance of this spirit, which is not the Holy Ghost, but the influence which emanates from "God to fill the immensity of space," it will lead them to the fulness of the Gospel. This Light of Christ, or Spirit of Truth, is the power which quickens and enlightens the understanding of men who have not come into the Church. It is the power through which all things are governed. It "giveth life to all things," it is in all things, "even the power of God who sitteth upon his throne."

We should not confound these two Spirits and it should be made definitely clear that the people of the world do not receive the guidance of the Holy Ghost, until they show forth works in repentance and obedience to the Gospel truth. Moroni has said: "For behold, the Spirit of Christ is given to every man, that he may know good from evil; wherefore, I show unto you the way to judge; for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God."—Moroni 7: 16.

The Holy Ghost is NOT given to every man, no matter how contrite he may feel, unless he is willing to comply with the ordinances of the Gospel.

MISSION SUNDAY SCHOOL BOARD.

ON Sunday, November 1st, Sister Constance L. Chipping became the Secretary of the British Mission Sunday School Board.

She was set apart in this position by Superintendent James R. Cunningham.

The Way Up

"There is no Menial Labour; All Work that needs to be done is Dignified."
"Taste the Joy that springs from Labour."

IT was my good fortune once to cross a bridge, the longest bridge in the world. I crossed it on foot in company with the engineer who designed and built the bridge. While slowly crossing he recited in great detail how this wondrous structure was built, showing how each beam was placed in a position that not only added to its own strength but added strength to its mate. The multiplied strength of each cable and every strand in each cable was so thrilling and so new to me that when we crossed the bridge I felt that I should say something in a congratulatory way to that engineering genius. So I exclaimed:

"What a wonderful gift to be able to conceive and construct such a mechanical wonder."

The engineer looked at me with mingled pity and disappointment and then said:

"You call it a gift." He took off his hat and I saw the grey hair; he showed me his hands. They were gnarled and knotted and calloused from hard work. His finger nails were chipped and the rust and grime of iron were in the creases of his skin, and then he said: "When I was thirteen years old I had to quit school to provide for a widowed mother. I worked ten hours a day six days a week and attended night school in order to get the preparatory work for an engineer's course. I struggled for years in this way. Sometimes things looked so dark that I thought I would have to give up my night school. For a lifetime I struggled to be able to do this and you come along and call it a gift."

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YOUR NAME IN PRINT!

MANY of our readers, no doubt, have often wished to see their name at the head of an article published in this journal. The "Star" appreciates this and likes to encourage all efforts in literary art. Once again therefore we solicit your endeavours in the promotion of a Christmas Story and Poem Contest. The subject for the Story will be "Wartime Christmas," while the Poem should tell of "The Spirit of Yuletide." Stories must be approximately 1,000 words long and Poems no more than 24 lines. Prizes will be awarded to the writers of the best of each. These will be CHURCH BOOKS of interest and value, while second and third best efforts will receive FREE "STAR" SUBSCRIPTIONS of six months' and three months' duration respectively.

ACT IMMEDIATELY! YOUR EFFORTS MUST REACH THE "STAR" OFFICE BY NOT LATER THAN FIRST POST THURSDAY, DECEMBER 17th.

GO TO IT!!!

Report Of The Missionary Conference And Re-Union

HELD AT THE HANDSWORTH CHAPEL, BIRMINGHAM,

On Saturday, Sunday & Monday, September 12th, 13th & 14th, 1942.

ALMOST all the Full Time Missionaries came from all parts of the British Isles to attend this Conference, the first of its kind at Handsworth Chapel, Birmingham. Many past Missionaries, District and Branch H.M. Supervisors and many Home Missionaries were also in attendance.

The first session began on Saturday, September 12th, at 4.0 p.m., under the direction of Mission President A. K. Anastasiou, conducted by Elder James R. Cunningham, Second Counsellor to him. There was great activity and much joy among the Missionaries. Greetings and welcome were evident everywhere. After the opening exercises, scriptural reading—Doctrine and Covenants 133: 37-45—was given by Elder Fred Birkhead of the Sheffield District. Elder Cunningham welcomed the gathering and explained the purpose of this Conference, stating that it was convened to learn how to preach the Gospel of Christ and how to do it with joy, and acceptably to our Heavenly Father. He then introduced President A. K. Anastasiou, who desired Sisters Myrtle and Lilian Foster, two newly arrived Missionaries from the Newcastle District, to sing a duet. They rendered very beautifully "Through Deepening Trials." Elder George H. Bailey, First Counsellor in the Mission Presidency, again welcomed the Missionaries and said that the day was imminent when many people would flow into this Church, and we must be ready to receive them.

President Anastasiou then introduced several new slogans for the British Mission:

"We will build up the British Mission through our service, sacrifice and support."

Everyone was invited to give suggestions for other slogans. The results were most encouraging:—

We will build up the British Mission through our

Love, Labour and Leadership;
Industry, Ideals and Inspiration;
Endeavour, Energy and Example;
Devotion, Duty and Determination;
Fellowship, Fidelity and Faith;
Example, Effort and Efficiency;
Prayer, Preparation and Perseverance.

The returned Missionaries were called upon to bear their testimonies. Six of them related inspiring Missionary experiences and testimonies. Six others present were not able to participate, owing to the late hour.

Elder George H. Bailey addressed the Conference, relating the remarkable healings of Brigham Young, Wilford Woodruff, and Elijah Fordham, under the hands of the Prophet Joseph

The Latter-Day Saints' "Millennial Star"

THURSDAY, NOVEMBER 19, 1942

EDITORIAL

I Went To Birmingham . . .

IT will be long ere I forget the Birmingham Convention. I do not think I am alone in this. Frequently, since those memorable days, I have reviewed the moments that belong to them and have revelled in certain memories. Upon my return home my effervescence was such that I formed an impulsive intention of writing to a dozen or so people immediately in an endeavour to continue the spirit that I had so recently known. That intention was good, I am sure. The impossibility of the task, however, under the present conditions, became apparent as weeks passed and my limited time and pressure of work prevented its accomplishment. Thus, I thought that this might serve, in some small measure, to express my feelings and reactions on this (for me at least) great occasion among a very few that have been my privilege these past three years.

I tried to analyse my impressions; to place in some orderly sequence the joys that were mine, and I tried to find the key to it all. There have been other gatherings. There have been many more people present. There have been better meeting-places, perhaps. There have been better speakers. Then I thought that maybe it was just me. I knew Birmingham. I loved Birmingham. I had good friends there whom I loved and admired. Yet I heard others talking—and they seemed to feel the same way as I did.

Let me tell you.

Sunday morning.—I slipped into the Testimony meeting a little late. A "Yankee" officer was speaking. ". . . Gordon Square . . . Missionaries. . . . Elder so-and Elder so-and-so.

. . . I know you all . . . your names. . . . I know how many children you have."

That is how it all began.

How my mind raced back over the past thirty-three months and beyond. I looked around. I saw—well, it would be easier to say who I did not see. Everybody that I wanted to be there seemed to be sitting around me. This was no strange ground to me—or to anyone present. All these folks knew folks I knew. We remembered together golden days before this ghastly period came upon us. We remembered lots of fine fellows after the pattern of this one. They preached the Gospel to us in a criticised but friendly and fascinating drawl. We remembered fresh honest faces; athletic, energetic young men who played baseball with tremendous fervour to the accompaniment of weird and wonderful "college yells" which we carefully copied, after some little thought.

And we remembered how much we owe them—and how much we miss them.

The meeting broke up. I felt a dozen hurried handclasps in a brief interval before re-seating. Each was accompanied by a whispered "See you later." Glorious promise!

Problems? They were easy to solve in this atmosphere. Decisions could be quickly made. It was almost difficult to find the necessity for discussion.

Then lunch, and more handclasps. "Hallo! How are you!" A tap on the shoulder; a slap on the back; a swing round to face some familiar beaming visage. Reminiscences—and stories! I climbed into bed at one o'clock the next morning feeling fully content. Thus it continued throughout the whole of the proceedings. On the way to the bus; on the bus to the station; on the platform and in the train. Just enough Londoners to fill a carriage. Did we laugh? . . . till we cried with joy!

All too soon the time came to leave for our various destinations. How we wished that we could prolong it all. But a few more hours would have seen us through—I think.

Memories are sweet-smelling flowers growing in the garden of friendship.

Friendship! That is it. That was the un-announced, but self-evident theme of our conference. A little better than ordinary friendship. Latter-day Saint Friendship. British Saints — British Friends. American Saints — American Friends. Of course. What could bind these two great nations tighter together than the Gospel?

God speed the day when blood and toil and sweat for wealth shall cease; when we shall all reside together as brothers and sisters with our Elder Brother to rule and reign. Lord of Lords! King of Kings!

Smith. "Such faith," he said, "must be built up among the membership of the British Mission. This country needs salvation more than ever before. We must realise our position and go forward or step to one side and give someone else the opportunity to work. We should have faith in the counsel given to us by the leaders of the Church." He stressed the necessity of the youth of the Church to get married and rear families, and not marry unbelievers, but find life companions within the Church and bring their families up as Latter-day Saints—the people through whom God wants to bring His choice spirits. He continued: "Today Great Britain is threatened by oppression and the people of this Church will be the saving factor, the instrument in God's hands to bring this nation through these present difficult times."

The session closed at 6.4 p.m. by singing "Redeemer of Israel." Benediction by Elder Lawrence T. Moore. 101 present.

A buffet was provided by the members of the Birmingham District under the direction of Brother and Sister W. A. Thomas.

At 7.0 p.m. the Birmingham District M.I.A. presented a very excellent programme, participants being:

Elder Melvin W. Dunn and his sister Margaret, Elder Robert Dunn, Sister Augusta Edwards, Elder Derrick Hawkes, Sister Winifred Stokes, Elder Lorenzo P. Dunn, the Sparkbrook Gleaner Chorus.

The programme concluded with singing "Carry On." Benediction was offered by Sister Jean Yates.

The Sunday programme began with a Testimony and Sacrament Service at 9.25 p.m., September 13th, 1942. After the opening exercises and the administration of the Sacrament, Elder Cunningham, conducting the service, suggested the Missionaries make their testimonies short and personal. Eighteen bore testimonies. The service had the distinction of being bright, inspirational and uplifting. Captain Kenneth C. Chatwin, U.S. Army, who laboured in the Birmingham District ten years ago, bore his testimony, which touched the hearts of everyone present. So did Elder Walter T. Stewart, an ex-Missionary, now a Pilot Officer in the U.S. Air Force. The service terminated at 10.14 a.m. by singing "Redeemer of Israel." Benediction was offered by Sister Ruth Williams. 114 in attendance.

The second session commenced at 11.0 a.m., conducted by Elder George H. Bailey. After the preliminary exercises, he stated that this Conference had been convened to discuss the future work and plans and the development and growth of Missionary work of our Church in Great Britain. President Anastasiou then took the stand to deal with the problems on the Agenda. In his opening remarks, he said that the British Mission, referred to by our late President Hugh B. Brown as a fort, was being manned today by Full Time and Local Missionaries, and manned very ably and successfully. "The ramparts of the fort are being held firmly and faithfully. Our Missionaries, constituting the Lord's army, are sacrificing time and means to build up and maintain the life and growth of the British Mission."

He asked every Home Missionary not to slacken, but to stand faithful and true to the sacred appointments given. He dwelt upon the sacrament and gave emphasis that the sacred emblems should be partaken with deepest humility of mind and heart, and counselled the members to be careful not to bear false witness in neglecting to keep the commandments after the allegiance has been expressed in the words of the Sacrament prayer. Continuity of programme, uniformity of services, the problems of District and Branch Home Missionary Supervisors, reports, duration of appointment of Home Missionaries, responsibility of Branch Presidents towards Home Missionaries, lantern lectures, auxiliary organisations and other problems were dealt with in this session.

Elder George H. Bailey gave timely information how we may place a number of our Church books in Public Libraries. His explanation will be circulated separately He further stated that he had to work sixty hours a week, but could find time to accept the call of the Lord and do the work that the President asked him. "The Lord will do all things necessary for your welfare and happiness" he concluded.

The meeting closed at 1.31 by singing the hymn "The Spirit of God Like a Fire is Burning," and Elder Walter T. Stewart of the U.S. Air Force offered the benediction.

The third session commenced at 3.5 p.m., conducted by Elder James R. Cunningham. After the opening exercises, scriptural reading—Doctrine and Covenants 27: 15-18—was given by Elder Derrick N. Hawkes. Elder Kenneth R. Chatwin, Captain in the U.S. Army, was called upon to address the congregation. He recalled the time when he was over here as a Missionary labouring in Birmingham District ten years ago. He said he was pleased with the present conditions and said that his Missionary work was the finest training he has received to help him in his life's career. A solo was rendered by Elder Lorenzo P. Dunn, "Where e'er you Walk." Elder James R. Cunningham then addressed the congregation and said," It is necessary for all Latter-day Saints to get a feeling that they are indeed great. Like Queen Boadicea, who took the lead, the Latter-day Saint women must now take the lead." A duet, "The Lord is My Shepherd," was rendered by Elder Reginald Brown and Sister Marie W. Anastasiou. "Jesus, Lover of my Soul" was rendered by the Kidderminster Choir under the direction of Lorenzo P. Dunn.

In view of the presence of a large number of members and friends, the session was given over to sermons.

President Anastasiou in his address dwelt upon faith, manifested by the Prophet Joseph Smith and many leaders of the Church. He called upon the Home Missionaries to undertake full time work in support of the British Mission. The Chapel was almost full. The Spirit of the Lord was abundantly manifested, and the service was one of great inspiration and joy. When President Anastasiou asked those who desired to fulfil full time Missions to stand up, the following did:

Patricia McCormick, Anne Grantham, Muriel Beams, Olga M. Emery, Wesley G. Bowen (for his sister), Florence Burgess,

George Goundry, Iris Gardner, Ruth Williams. Later in the day others offered their services to become Full Time Missionaries. Sister Doris M. Allison, Myrtle Foster, Lilian Foster and Mabel Fitton were set apart as Full Time Missionaries.

Elder Reginald R. Brown, returned Missionary, offered to give £10 to each one volunteering at this Conference to go on Full Time Missions.

The meeting closed at 5.30 p.m. by singing "I'll go where you want me to go." Benediction by Sister Violet G. Thomas. The congregation of 175 people sang this hymn with great fervour and joy and those who were on the stand beheld a sight that shall always remain in their memories, for before them stood a congregation of Saints filled with the Spirit of God.

The fourth session commenced at 6.40 p.m., conducted by Elder James R. Cunningham. After the opening exercises, a scriptural reading—Doctrine and Covenants 27: 5-14—was given by Andre C. Anastasiou, Jr. "Unanswered yet" was rendered by the Sparkbrook Branch Choir under the direction of Sister A. Edwards. Everyone was called upon to stand up and repeat the slogan:

"We will build up the British Mission through our Service, Sacrifice and Support."

Fourteen Full Time and ex-Missionaries bore their testimonies at this juncture. These Missionaries have tasted the sweetness of Missionary work and it was apparent how much they have enjoyed the blessings of the Lord. Upon request, President A. K. Anastasiou sang "In the Garden," and Sister Anastasiou, as the Mother of the Mission, addressed the congregation, bearing her testimony and relating her own experiences in the Mission Field and at the Mission home. Elder Walter T. Stewart bore his testimony and congratulated the British Saints on the splendid way in which they were doing the work of the Lord.

This session closed at 8.10 p.m. by singing "The Happy Day has Rolled On," and benediction was offered by Elder Ralph S. Mount. 137 present.

On Monday, September 14th, the fifth session of the Conference commenced at 10.0 a.m., attended by the Full Time and prospective Missionaries and a few members of the Church. Elder James R. Cunningham conducted. After the opening exercises, a scriptural reading was given by Sister Hazel Sands from Doctrine and Covenants 60: 1-4. Elder Cunningham addressed the assembled group, saying that he felt confident that the Spirit of the Lord would continue with us as "torch bearers" of the truth and ambassadors of the Restored Gospel. He was followed by President Anastasiou, who emphasised the seriousness of their sacred calling and that all decisions and discussions should be held sacred and not discussed after the meeting, for reason that they may be misunderstood or misinterpreted by those who may not be present and enjoy the same spirit. This session was then devoted to numerous Missionary problems, viz., Tracting, time of study, preparation of sermons, visiting Branches, dealing with investigators, material for preparation of sermons, relationship

between Missionaries and many other vital problems were very adequately and beneficially taken care of.

Several Missionaries were called out to demonstrate the method of tracting. Full Time Missionaries should cultivate the art of conversation and making friends. It was stressed that 75 per cent of Missionary time should be spent in tracting and preaching the Gospel, and 25 per cent on other Missionary work. "The whole need no physician." The time of the Missionaries should be spent in visiting inactive members in the evenings. At least, four hours a day must be spent tracting, as is being done today by our fellow Missionaries in the States. 10.0 to 1.0 o'clock around the Branches; 2.0 to 5.0 p.m. in the rural districts. The slogan of President Iverson was recommended to our Missionaries.

"I'll do my best, there may not be another to take my place."

The session closed at 1.0 p.m. by singing "Ye Elders of Israel." Benediction by Sister Doris M. Allison.

25 Full Time Missionaries were in attendance; 6 prospective, 15 returned, and 13 visitors. Total 59.

After this session a buffet was arranged by Brother and Sister Thomas for those present. A long table was spread in the forecourt of the Chapel and in the beautiful sunshine the food was enjoyed immensely.

The sixth and the final session of the Conference convened at 2.45 p.m., conducted by Elder James R. Cunningham. After the opening exercises and the scriptural reading from Ezekiel 3: 17, 19, and a duet, "Old Rugged Cross," by Sisters Myrtle and Lilian Foster, President Anastasiou continued his instructional discussion with the Missionaries. Education through study; leadership in Theology; power of speech; dress for male and female Missionaries; true companionship and conduct; tracts, literature and "Star" distribution; reports; and finally the plan for training Missionaries at the Headquarters were dealt with. The Conference closed with singing "God be with you." Benediction was pronounced by Mission President A. K. Anastasiou. In attendance 49.

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BOOK OF MORMON AND PEACE

(Continued from page 740)

peace table at the end of the conflict with determined ambitions, such as Moroni's, that the enemy must not be permitted to renew the attack after a few years of preparations for war. The spirit of Moroni must be at the battlefield on all the war fronts, but at the end of the struggle that same spirit must dictate the terms of peace. Only in that way can this war put an end to war.

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Missionary Movements

RELEASE.

Sister Olga Sophie Emery was honourably released on the 1st November, 1942, after having completed an eleven months' Mission. The last three months were spent in the Manchester District.

L.D.S. Pen Friendship League

LATTER-DAY SAINTS—YOUNG AND OLD—KEEP UP THE SPIRIT OF FRIENDSHIP, FRATERNITY AND FELLOWSHIP AMONG THE MEMBERS OF THE CHURCH.

IN every branch of the Church in the British Mission there are many boys and girls reaching the age of adolescence — growing up from childhood and youth to maturity. They are beginning to think of friends—their equals in age, interests and leanings. **It is our responsibility, our duty to help them find suitable friends in the Church. They must not be left to their own ways.**

The other day a mother, with tears in her eyes, said: "My daughter some time ago met a young man, a sailor. Now she writes to say that they are to be engaged. A good boy, but he smokes, etc. Of course, he is not a member. It has always been my hope and prayer that she would marry some one in the Church, some one holding the priesthood."

Mothers in Israel, help your children, guide them in their tender years. Hopes and prayers are not enough. You must show keen interest and be a friend to your children, be their pal. Try to share with them their thoughts, ideas and aspirations. Fathers, show your sons the way of life and salvation.

We have organised a Junior Pen Friendship League. **Mothers and fathers should belong to it!** Take the "Star" regularly and follow intelligently our efforts in the interests of your family and our membership generally through L.D.S. Pen Friendship League.

Here is another list of Pen Friends. **Write to them—they will write to you:—**

Sgn. Phillip Mount, B.32374,
No. 1 Can. Sig. Run. Unit,
No. 2 Camp, Can. Base Post Office, England.

Gnr. A. E. Linley, 1114007,
c/o British Mission Headquarters.
No. 2 Lecture Huts of A.A.A.,
Manobear, S. Wales.

Spr. George J. Shideler, M.41467,
2nd Field Park Coy., R.C.E.,
Canadian Army, England.

Pte. Workman, I.E., M.49967,
No. 1 Platoon Hdg Co.,
Edmonton Reg.,
Canadian Army, Overseas.

Miss Joan Robinson,
715, Leeds Road.
Shaw Cross, Dewsbury,
Yorks.

Miss Agnes Gillespie,
10, Back Ship Street,
Belfast, Antrim.

—A. K. A.

COMPARATIVE REPORT FOR FULL TIME MISSIONARIES FOR OCTOBER, 1942.

A—Tracting Hours; B—Gospel Conversations; C—"Stars" sold; D—Pamphlets sold.

	A	B	C	D		A	B	C	D
Grace E. Gent	59	74	10	—	Winifred Moore	42	77	11	11
Doris M. Allison	61	50	4	—	J. M. Walton +	33	48	12	2
Briton Beverley §	36	63	4	46	Marion Patterson	56	23	172	—
Wm. Buchanan	45	56	242	18	Martha Smith	18	7	8	—
Cyril Burton	58	50	81	45	Lucy Ripley	69	182	6	6
Derrick N. Hawkes	58	86	144	23	Mabel Fitton	69	100	3	2
Lilian S. Burton	30	104	59	13	Hazel Sands	47	182	117	53
Dorothea Ward	30	54	52	11	Elsie M. Linnett	40	73	43	15
Myrtle Foster	34	107	31	12	Mavis Van Poucke	60	83	93	56
Lilian S. Foster	34	82	54	23	Olga S. Emery	71	115	88	110
Gladys M. Griffith*	38	20	35	--	Harold G. Thomas	41	64	33	29
Alice M. Wild *	32	11	54	1	A. H. Willmott	39	80	86	70
Edna Maybury	61	20	108	5	L. T. Moore	19	13	43	—
Kitty Machin	61	13	110	13					

*—2½ weeks; †—ill 1 week; §—2 weeks.

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District Activities

Leeds

The Relief Society Sisters of the Bradford branch held their conference on November 1st. President Eliza E. Summerson was in charge and conducted the session. She also spoke, and other speakers were Sisters A. E. Coates, Phyllis Stocks and May E. Stocks. Members of the organisation sang under the direction of Sister Clara Evans and Sister Hilda Firth read from the Scriptures. Forty-seven members and friends attended.

Lantern lectures have been given under the direction of district president Herbert Walker on three occasions. The first at a cottage meeting held in the home of Sister Womersley of the Batley branch, at which 15 people were present, including one investigator. The second was at a cottage meeting held in the home of Miss Haley, in the Pudsey Branch area, at Bramley. Eight were present at this time, including four friends. On both of these occasions President Walker was assisted by Elder Fred Laycock and lady Missionaries Sisters Doris Allison and Grace E. Gent. On the third occasion President Walker was assisted by Elder George Pitts and Miss Edith Russell, and the place was the Regnal Club. A fine spirit prevailed and all who attended evinced a keen interest.

Elder Fred Laycock entertained fourteen people, members and friends, at his home, and presented a lantern lecture with the assistance of lady Missionaries Sisters Grace Gent and Doris Allison.

On Saturday, November 4th, following the Leeds District Union meeting a social was presented by Sisters Doris Allison and Grace Gent. Brother John Bradbury acted as compere for the evening. Concert items included solos by Miss Hill of Bradford, Brother Fred Laycock of the Pudsey branch, Sisters Walworth and Clayton, and Brother Fred Laycock of Batley, who also sang a duet with Brother Fred Laycock of Pudsey. Recitations were given by Miss Russell of Bradford. Sisters Delia Bedford and Joan Gregory and Marjorie Germany of Batley and District President Herbert Walker. Sister Nellie Laycock of Pudsey was at the piano. Games and sociability dancing followed the programme. Thirty-five people attended.

Liverpool

Preston branch M.I.A held their Hallowe'en Party on October 24th.

The programme was arranged by President Harold Corless, who also conducted the evening and Sister Eveline Foster, 1st Councellor. The refreshments were served by Sisters Gertrude Corless, 2nd Counseller, and Joan Cookman, secretary. They consisted chiefly of "hot dogs" and were thoroughly enjoyed by all. Games and dancing were participated in by those present and the familiar "ghost" appeared to thrill the company. Thirty people attended, including some friends. Proceeds were devoted to the Missionary fund.

The Opening Social of the Preston Branch M.I.A. was held on October 3rd. Sister Eveline Foster conducted a programme arranged by herself and the president, Brother Harold Corless. A thoroughly enjoyable evening was spent by all present and the occasion seemed to suggest a successful season ahead for the M.I.A. of the Preston locality.

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"TRAIN UP A CHILD IN THE WAY HE SHOULD GO AND WHEN HE IS OLD HE WILL NOT DEPART FROM IT."—Proverbs 22: 6.

THE above is a picture of a Primary organised in the Hanham Branch, Bristol District, by Lady Missionaries Sisters Winifred Moore and Julia Walton, who contacted the children through tracting. The Primary Mother is Sister Bessie Thornton, who says:

"The first meeting was held with nine children, all non-members; since then the enrolment has increased to fifteen. We are trying to find a larger room because the accommodation we have is very inadequate. I am certain that our numbers will increase when we get better accommodation, because the children are only waiting for the word to bring their friends. The children are very keen and love Primary work and want to stay for two hours instead of the one hour per week. The first meeting took the form of a Lantern Lecture, "King of Kings," conducted by Sister Winifred Moore. The children also enjoy the Bible stories very much. At the moment we are putting on a play entitled 'In the Court of Good Health.'"

Sister Bessie Thornton then says how much she enjoys the work and that she is sure the children will never forget the things they have been taught in Primary, and the lessons will prove of much value to them in their later lives.

These Lady Missionaries have also been very active in organising a Primary in the Weston-super-Mare Branch. They say: "The children are all very enthusiastic and want to have Primary twice a week instead of once." Sister Julia Walton, with the help of Sister Armstrong, is teaching the children the violin and other instruments, and shortly they hope to have a fine orchestra. Their activity is making presents for Christmas. The children are also very interested in fulfilling their assignments and gaining awards to be pasted in their hand books. —E. G.